

**"When the Tale of Bricks is Doubled."**

BY R. C. TONGUE.

"When the tale of bricks is doubled,  
Moses comes," the Hebrews say;  
When the night has grown the blackest  
Comes the long-expected day,  
When our cares have grown so heavy  
That we scarce can bear the load,  
Then a hand is stretched to help us  
On our weary road.

When the tale of bricks is doubled,  
As our cares and wants increase,  
Comes a double share of courage,  
Though the battle may not cease.  
Though the fight may rage the fiercer,  
And the fiery darts be whirled,  
If we will but call for succor,  
We may face the world.

When the tale of bricks is doubled,  
When oppression bows us low,  
Comes a Moses who will free us—  
Break our fetters at a blow,  
And if we will truly follow  
From the black Egyptian night,  
He will guide us, he will lead us,  
To eternal light.

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**Who is on the Lord's Side.**

BY ELD. W. J. H. BAUMAN.

Synopsis of a sermon preached on New Years evening in the Brethren church at Ankenytown, Ohio.

I base my remarks this evening, on Exodus 32: 26. When Moses tarried so long in the mountain, the Israelites became impatient and prevailed on Aaron to make them a golden calf.

Man has a worshipping nature, and is also inclined to impatience. Israel, impatient to worship, could, or did not bide God's time, but turned to idolatry. Such often is the case with us; instead of possessing our souls in patience as the Apostle teaches, we become impatient and turn to idolatry. Even our churches, though boastful of our superior intelligence, are full of idolatry. Worship is an act of our affection, whatever object our affection enter upon, that object we worship. If God is enthroned in our hearts we worship him; so if gold, honor, authority or any other object besides God occupies that throne, that object we worship.

Worship is positive. We cannot occupy neutral ground, cannot have our affection divided, "Cannot serve God and mammon," "Cannot serve two Masters." We cannot be on the Lord's side, and on the devil's side at the same time,—cannot love good and evil, if we love good we despise evil, and *vice versa*, if we love evil we despise good. Not I Christ is authority for this.

There is an issue, between God and the devil, between heaven and hell, between right and wrong. In spite of ourselves we are taking sides; we are either on the side of God, heaven and the right, or are on the opposite side. We are either loving God or hating him. Don't squirm my brother, the facts are unavoidable.

We are glad to be able to positively know on which side we are. O, how comforting the thought that in this all-important matter, we are not left to grope our way in the dark! The testimony of every prominent character among God's people in the Bible, is positive. They always say "I know;" not I think, feel or guess. By the fruit the tree is known. Our qualities of heart and character will decide as to whose side we are on. We will let dyspeptics run on feelings and whims, whilst we will confine ourselves to the facts in the case. One quality of heart and character of those who are on the Lord's side is, poverty in spirit. Jesus saith, "Blessed are the poor in spirit for theirs is the Kingdom of heaven." Poverty of spirit means:

First. A consciousness of sin's influence or power over us.

Second. Our helplessness to resist it independent of God's help.

Third. Looking to God in full appreciation of what David declared, "All our help must come from thee."

And again, "Power belongeth unto God."

Also of Jeremiah's declaration, "Our righteousness is but as filthy rags!" It means unselfishness and humility toward God, in a superlative sense. To such the promise is, "Theirs is the

kingdom of God;" and of course they are on the Lord's side.

Those who mourn are on the Lord's side "Blessed are they who mourn for they shall be comforted."

Acceptable service to God means serving with pleasure. If in righteousness there be pleasure for us, in sin there would be sorrow. To the Christian, "This world's a wilderness of woe," only proves a certain standpoint. He mourns not because of his lot as a Christian but because men are so reckless in sin, because he sees so many for whom Christ died going down to ruin, ungrateful to God for his great and self-sacrificing love. We have indeed reason to mourn for ourselves, for our children, for our friends, because so many are rushing headlong to hell, though a better way is open for them. When devils grin, we should weep.

The meek are on the Lord's side. The unassuming, self-sacrificing, kind and loving; such who work and toil to accomplish good for and in others, prompted by love, forgetful of reward for themselves. "Blessed are the meek for they shall inherit the earth." "Godliness with contentment is great gain." Contentment is a great inheritance, worth more than rubies or pearls. O, who would not be on the Lord's side just for the sake of contentment and peace!

Those who hunger and thirst after righteousness are on the Lord's side.

This hunger and thirst implies strong desire in the soul to be and do right, assuming no argumentative attitude toward God. "Lord what wilt thou have me to do?" is the only question of interest to such a soul. To such a soul, God is wisdom, truth, authority, and guidance; such are on the Lord's side body soul and spirit. Their entire being is wholly consecrated to God. The merciful are on the Lord's side, "They shall obtain mercy." Our salvation depends upon mercy, it is one of the eternal attributes of God. His "mercy endureth forever." We must have the spirit of Christ to be his. If we have the spirit of Christ, we are merciful. We temper our sense of justice with mercy. David saith, "Mercy and truth are met, righteousness and peace have kissed each other."

The pure in heart are on the Lord's side. Without purity of heart (embodying affection and motive) men cannot please God, nor ever dwell in his presence. Upon God's highway the unclean shall not walk. To please God we must act from principle. Our motive must be pure. David prayed, "create within me a clean heart." David was a "man after God's own heart." If there be any one thing essential above another, that one thing is purity of heart. To such the promise is, "They shall see God." See him in all the grandeur of his nature and attribute, see him now by the eye of faith, and after while when shadows shall be turned into realities, see him face to face.

The peacemakers are on the Lord's side. Mark not only those who are at peace themselves, but those who labor to have everybody else at peace. Jesus Christ is the Prince of such. Prophecy calls him "The Prince of peace." Peacemakers "shall be called the children of God;" hence to be a peacemaker implies divine unity with Christ. It means more than simply being on the Lord's side in the capacity of servitude. It implies mutual interest with Christ. It means feeling as Christ felt, sympathized, loving as Christ loved, sacrificing as Christ sacrificed, and laboring for the good of all as Christ labored. The peacemaker is so effectually on the Lord's side that the divine reflection and halo shines forth in his heart, life and character, that looking at him the world can see the power and grand reality of Christianity.

O brethren and sisters, no work that we can do is of so much importance as is peacemaking.

Being persecuted for righteousness, means being on the Lord's side. While on this point I wish to call attention to a delusion into which I have known some persecuted people to fall. I have known some who believed themselves on the Lord's side, when persecuted for their own meanness. Men would revile them and say all manner of evil against them truthfully, instead of "falsely." It is only when we suffer undeservedly in these things that the Savior gives us comfort, and urges us to rejoice and be exceeding glad. May God help us to properly discern in this matter.

Yesterday the old year with all its sorrows, troubles and short comings passed for us into the eternal past, only as it looms up in our memories; we might have done better during the past year, we might have fought more valiantly for God. Let us rejoice that he is so willing to "forgive our follies past," and as today a New year has opened unto us, let us set out with renewed effort, zeal, devotion and will to live nearer to him and be more conspicuous in our side-taking than we have ever before been. Let us ever be on the Lord's side, though friends forsake us, "Though earth and hell oppose," "If God be for us who can be against us!"

All who will consecrate themselves anew to God on this New years night please rise.

Quite a number rose. May God grant them sustaining grace.

**The Wife's Duty.**

In like manner, ye wives, be subordinate to your own husbands, so that if some be disobedient to the word, they may be gained without speech by the deportment of their wives; having seen in wonder your pure deportment. 1 Peter 3: 1.

We have presumed to take the rendering we published last week in our exegesis of this verse, as it is more literal than either the Authorized or Revised versions, and because it is easiest understood.

There is a certain delicacy, or some other feeling observed by preachers in treating the individual duty of women. It may be a feeling of chivalry, or it may be fear, as women more particularly have the power of making things very disagreeable when personally admonished. But these feelings whatever they may be should not be the cause of our neglect of duty. There are certain duties peculiar to men, and certain duties peculiar to women, and both should be urged without fear or favor.

1. A wife's duty. "Be in subjection to your husbands." This is rather humiliating and with many women is a bitter pill to swallow. While this is not a very good translation, yet we cannot make the words any weaker. "Be subordinate" is a better rendering but not any weaker yet the difference is very marked. At the very beginning I desire to make it emphatic that this is a married woman's proper place—the place which the divine Creator assigned to her from the first.

There are multitudes of noble women who fully recognize this truth and act upon it. Do they lower themselves by so doing? Do they lose domestic happiness? Certainly not. It was needful one—man or woman—should be created first. The lot fell to man. It was needful that one should have authority. Woman seems to be the weaker sex. She looks to her husband for support and protection. Why this is so, may be difficult to answer. It may be because she first sinned—thus showing her weakness in not being able to resist the tempter. That she is to be subject or rather subordinate to her husband is a generally accepted fact. And man where he is competent naturally takes the helm of the family.

This plain, unvarnished truth should be made very prominent in these days, as there is a tendency to place woman in a false position, to unsex them, and to put them in competition with men. Young women, instead of being satisfied with moderate comforts in their homes, acquired, what is misnamed "independent" tastes, and to satisfy those tastes they go into the professions and perform very manly duties. By this they earn enough to enable them, during the hours that they are not at work, to stalk around like very "independent" women, aping the manners and ways of men. There are thousands of women who take their enjoyments in walking, wandering about the streets of our cities. Every cent they earn is spent upon the gratification of their tastes whether good or bad.

What is the sphere of woman? What course has she marked out in life for herself? Will those who have been working in shops, post-offices, or the professions submit to the position of a economical house wife? Will a girl thus inclined and having acquired expensive and "independent" habits submit to wash dishes in her kitchen and exercise the patience and economy that a wife is called upon to do? The cry for woman's work and woman's rights is getting too loud for real, practical good. Not one in twenty of those who obtain lucrative situations, through the intervention of many in-